November 22
1928

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"If men come unto me I will show unto them their weakness. I give unto men weakness that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them." BOOK OF MORMON, ETHER 12 : 27.

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TITHING—AN EDUCATOR*

ELDER SYLVESTER Q. CANNON
PRESIDING BISHOP OF THE CHURCH

IT IS a surprise to me, my brethren and sisters, to be called upon this morning to address this great congregation. I rejoice with you, however, in the privilege of being present and of listening to the testimonies, the instructions and the inspiring remarks made by those who have spoken. I appreciate the fact that this work is the work of the Lord and that it is growing. I was reminded while President Grant was speaking, that in examining the statistics for some years past, I notice that the membership of the Church to-day is over four times as great as it was fifty years ago, and in other respects the work of the Lord is growing and prospering.

Yet I realize, also, that there is great room for progress and improvement in every line of activity. If it were not so we would not be the people of the Lord, because He expects of His people that they shall improve and increase in good works and in activity continually. We are told that the Saviour said to His disciples upon one occasion: "Be ye therefore perfect, even as your Father which is in heaven is perfect." I appreciate the fact that this life is a life of progression, of improvement, of learning,

*From an address delivered at the opening session of the Ninety-eighth Annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., April 6th, 1928.

and of the application of that learning to the problems of life and to the bettering of conditions among humanity.

We have heard this morning the statement from President Grant of the work that has been done in a financial way in the benefiting and the blessing of the people of the Church and of mankind. As to the money expended from the tithes during the past year, considering the membership of the Church and the conditions of the people, I venture to say that there is no other organization in the world that disburses such an amount of money as does this Church. I venture to say, also, that there is no other organization that is expending it as efficiently as the Church is doing. This is because of the fact that practically all of the money employed for charitable purposes, for missionary work, and for the construction, operation and maintenance of the meeting houses and chapels throughout the Church, is expended in a very economical way, largely through the voluntary, cooperative effort given by the people.

"CHARITY" DISBURSEMENTS

I am reminded of a statement made in a government census report just received at our office a few days ago, of one of the organizations in this country—a national organization of a charitable nature—wherein it is shown, as I remember it, that less than twenty-five per cent. of the money expended by that organization was used for benevolences. The remainder of it was used for salaries and for other purposes. Some was used for building construction and maintenance, but a large proportion of it was used for other than benevolent purposes, for which it was primarily raised.

. . . .

I think there is no other organization in the world that is willing to give the service or to make the sacrifices manifest by the people of this Church. This is not to be ascribed to the people of themselves, but to the influence of the Gospel upon them. I would like to read a word or two from the scriptures. Jesus in teaching His disciples on one occasion said:

> If any man will come after me, let him deny himself, and take up his cross, and follow me.
>
> For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.
>
> For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

FOOLISHNESS OF GREED

In another place the Saviour gave a parable in which He describes a man who has acquired means:

> The ground of a certain rich man brought forth plentifully:

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

So is he that layeth up treasure for himself, and is not rich toward God.

I think that one of the most objectionable conditions which prevails in the world to-day is that of selfishness and greed. It has caused more hatred, strife, bitterness and warfare among men than almost any other thing, so far as my understanding goes. Even to-day in this nation we are experiencing evidences of such conditions and actions on the part of men endeavouring to build up their own fortunes at the expense of the welfare of the community. The people of the nation are aroused, I think, to a certain extent at least, to an appreciation of the seriousness of this condition. Prosperity tends very often to lead men away from a spirit of unselfishness. As they acquire means they tend to become, very often, greedy and selfish, and concerned only with their own welfare. I believe it was the Apostle Paul who said that the love of money is the root of all evil. Surely, when men set their hearts and their minds solely to the acquirement of wealth, there is great danger of their losing the perspective of things that are more important in life.

THE SPIRIT OF SACRIFICE

In contrast to the excessive desire for self-aggrandizement which is all too common in the world, is the spirit of charity and sacrifice, of love and consideration, which is the spirit of the Gospel of Christ. The Latter-day Saints are a people who have been trained to sacrifice. They have been trained to understand the principles of the Gospel which the Lord has established, which requires sacrifice. There is no principle that is invoked to-day in the Church, or that is to be found anywhere, that is more equitable, more efficient, or that helps more to promote the spirit of humility, faith and stewardship on the part of men, than does the principle of tithing and of offerings.

The Lord has given these principles to us that we may learn to sacrifice, that we may learn to overcome selfishness, and that we may learn to appreciate the fact that the things which this earth possesses and the things which we have in our possession are the Lord's. We can use them only during this life, and we ought to be willing to cultivate the spirit of giving one-tenth, at least, of our increase, for the welfare of His work. I can think of no other organization, or no other possibility of cooperation

in so efficient a manner as that which is possible in this Church, through the paying of tithes and offerings, whereby the means obtained through cooperative effort can be employed most effectively for the welfare of the people.

. . . .

There is no premium on poverty. The faithful observance of the law of tithing does not impoverish those who practise it. On the contrary, it is a principle of blessing and increase. The Lord desires that His children shall prosper temporally as well as spiritually. But prosperity, whether temporal or spiritual, need not prevail at the expense of the other. Tithing is the most important principle now to be obeyed for the building up of the work of God in a financial way. It is the first donation expected of us in the advancement of His work. If all men and women throughout the Church who are earning would faithfully pay their tithes, the Church would have the means to do the things which are required without some other donations. In other words, the people would not have to donate additional means for meeting houses, if the members generally would observe the principle of tithing.

TITHE PAYING EDUCATIONAL

Now, as I stated, this principle is one that develops in men faith in God. It develops spirituality. Strange as it may seem to some, it is one of the most potent means by which we evidence our real faith in the Lord and in His work; for we give evidence of our faith by our works. We realize the fact that we are His children, that we are here but for a time, and that we can take none of the goods that we possess away from this earth. It is important that we should employ the means we may possess in a most effective manner for the welfare of our fellowmen as well as for our own good.

Finally, observance of the law of tithing develops in us a spirit of economy and thrift, and of care in the handling of our own affairs. It helps us to overcome selfishness, and to be considerate of our fellowmen. It promotes the spirit of cooperation. It develops greater faith in the Lord and His work. And it will make this a land of Zion to us.

I have noticed repeatedly, and I think it is generally true, that those who are conscientious tithepayers are the ones who are able to meet their obligations fairly, and to make steady progress. They are blessed sufficiently at least, to fulfil their obligations and to get ahead. The Lord blesses them, and they enjoy spiritual as well as temporal blessings. I pray that the Lord may help us as Latter-day Saints so to live that we may be worthy to receive His blessings, through the development of the spirit of sacrifice, and the observance of this and every other principle of the Gospel. With all the prosperity that we may enjoy, and the general

improvement in our financial conditions, may we still continue to maintain faithfully that principle, and may we go forward and cultivate in our hearts the feeling that we are stewards of all we possess, and that we hold it in trust for the Lord and His work. May we develop the spirit of dedicating that which we possess for the building up of His work! I pray the Lord to bless us to this end, in the name of Jesus Christ. Amen.

AN EVENTFUL THREE MONTHS

Elder Richard L. Evans

Conference times are clearance times in the latter-day Church of Christ. Reports of past labours are made; finished jobs are cleared off the board; new endeavours are projected. It was so in the early days of the British Mission—and, member for member, missionary for missionary, resource for resource, probably not as much of lasting consequence has ever been accomplished in a period of equal length in all British Mission history, as during the three-month period from April to July, 1840. Without again going into the details of the April conference recommendations and assignments, let us skim over the happenings of the short period following.

SCOTTISH ACTIVITIES

According to agreement, Orson Pratt departed for Scotland, where he arrived in early May, and began to coordinate the work of Elders Mulliner and Wright. He found about eighty members of the Church. On May 8th the Paisley Branch was organized under his direction, as the first organized branch in Scotland. Robert McArthur, a local brother, was chosen to preside over the branch.

On May 18th, Elder Pratt with Elder Mulliner traveled to Edinburgh, and hired a hall for public meetings, in which, on the 24th of the same month, Elder Pratt preached the first public Gospel discourse in that city. The previous activities of Elders Mulliner and Wright had been carried on privately among friends and aquaintances. Baptisms followed, and among the number baptized were the parents of Elder Mulliner, with whom the brethren lodged during their stay.

Elder Reuben Hedlock arrived north in Paisley on May 26th, and took up his labours with Elder Wright. Under his direction, on June 6th, a branch was organized at Bridge-of-Weir, consisting of twenty-seven members. Much opposition was quickly aroused in Scotland. Ministers warned their flocks. One employer of a large cotton mill threatened to discharge any who went to the "Mormon" meetings—but despite all threats and warnings, many heard and were baptized.

Elder Hedlock began to labour in Glasgow on June 17th. With the aid of a friend, Mr. John McAuley, he was able to secure a large hall in Anderson University. Concerning the incident Elder Hedlock wrote:

I told the trustees I had no means to pay for the hall, only what I collected at the door; I was a stranger, and could not give them security, but if they would let me have the hall I would pledge my word that they should have their rent; this they did, though it was the first time they had let it on such conditions. Having procured a place to preach in, I put up bills through the city that an angel of God had appeared and restored the everlasting Gospel again to the earth. This excited the curiosity of about one hundred people to come and hear. After the first Sabbath my hearers dwindled to about twenty in number, but having agreed for the hall for five months I was determined to preach my time out, if I had only two hearers. I soon began to baptize.

Orson Pratt did not feel justified in spending the time or money required to attend the General Conference of the Church on July 6th. The progress of the work was reported at the conference by Elder Hedlock, who represented five branches and nearly one hundred and twenty members.

THE WORK IN LIVERPOOL

John Taylor returned to Liverpool following the April conference. Brethren who had previously been baptized were ordained Priests and Elders, and they assisted him in his ministry. Frequent outdoor meetings were held in the parks, on the street, or wherever a few would gather. Public halls were rented: Baptisms increased—as did opposition. Meetings were often disturbed, but the disturbance usually had only the effect of better advertizing the meetings. To gather crowds street meetings were held just before the hall meetings: the listeners were then invited indoors.

In addition to this active ministry, Elder Taylor was partly engaged in arranging the Hymn Book and reading proofs for the Book of Mormon that was in the process of being printed. By the July conference seventy members of the Church were raised up in Liverpool.

THE "STAR" APPEARS

Parley P. Pratt also spent a full three months. It is a matter of wonderment that one man could do so much in so short a time. He had been selected Editor of the *Millennial Star* and also a member of the publishing committee. Let Parley P. Pratt account for his own time in his own words—none will say that it was not full:

While the residue of the committee traveled in the ministry, I repaired to Manchester and commenced preparing to fulfil my new appointments. The first number of the *Star* was issued in May. . . .

While engaged in editing and publishing the *Star* I also preached the Gospel continually to vast congregations in and about Manchester, and the spirit of joy, and faith and gladness was greatly increased, and the number of the Saints was multiplied. I also assisted my brethren in selecting, compiling and publishing a hymn book. In this work was contained near fifty of my original hymns and songs, composed expressly for the book, and most of them written during the press of duties which then crowded upon me.

"FOLLOW UP" WORK IN HEREFORDSHIRE

The labours of Brigham Young, Wilford Woodruff and Willard Richards were also intense. They went to Herefordshire, and effectively followed up the remarkable work begun by Wilford Woodruff. One experience is related below in the words of Wilford Woodruff:

The power of God rested upon us and upon the mission, in our field of labour in Herefordshire, Worcestershire and Gloucestershire. The sick were healed, devils were cast out, and the lame made to walk. One case I will mention: Mary Pitt, who died later in Nauvoo, sister of William Pitt, who died years after in Salt Lake City, had not walked upon her feet for eleven years. We carried her into the water, and I baptized her. On the evening of the 18th of May, 1840, at Brother Kington's house in Dymock, Elders Brigham Young, Willard Richards, and I laid hands upon her head and confirmed her. Brigham Young being mouth, rebuked her lameness in the name of the Lord, and commanded her to arise and walk. The lameness left her, and she never afterwards used a staff or crutch. She walked through the town of Dymock next day, and created a stir among the people thereby; but the wicked did not feel to give God the glory.

During this period Brigham Young laboured in the Herefordshire territory for about a month, chiefly in the neighbourhood of Froome's Hill village—and village legends tell of him to this day. Among the places he visited are named Stanley Hill, Moorends Cross, Malvern, Ledbury, Marsden, Shucknell Hill, Dymock, and Lugwardine. At the last named place he wrote to the Prophet Joseph Smith, reporting his labours and asking concerning the advisability of publishing a British edition of the Book for Mormon and Doctrine and Covenants, and asking directions for emigrating Saints.

(*Continued on page 748*)

THE existence of Sunday is a most valuable safeguard of Christianity; it bears a constant witness on behalf of religious truth, and is a reminder to the world that there is such a thing as religion. A decay in the national religious life always follows any increased tendency towards carelessness in the matter of Sunday observance.—*Concise Biblical Encyclopedia.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, NOVEMBER 22, 1928

EDITORIAL

OUR LIVING LEADER AND PROPHET

HEBER J. GRANT, President of the Church of Jesus Christ of Latter-day Saints, has been in prominent public service almost from his boyhood. Every act of his life is known, and his frank and open nature has revealed repeatedly his inmost soul. The record of his life is as an open book. Therefore, it is the highest tribute to him, to his sincerity, devotion and ability, that on his seventy-second birthday anniversary, November 22nd, 1928, his friends, within and without the Church, are more numerous than ever. Those who know him, love and trust him, and rejoice that he is sound in body, clear in mind and vigorous in spirit, ready and able to perform the innumerable duties of his high office.

Most men who know President Grant claim him as friend. That is because of his lovable human qualities. His simple manliness compels admiration. He combines fearlessness with gentleness, frankness with discretion and justice with forgiveness. To the poor, in purse or spirit, he is a ready and liberal friend. Those who struggle upward in righteous ambition, writers, artists or teachers, he succours by advice and opportunity. He remembers the widows and the fatherless. Only the wicked fear him.

The Latter-day Saints trust him as their leader, for they have sensed his inflexible, life-long determination to place the kingdom of God and its welfare before all else. President Grant is blessed with remarkable business acumen, yet he has relinquished the promise of unusual financial success to be free, always, to serve his people and to magnify his calling. He has outstanding qualities of leadership which would have raised him to the pinnacle of human power and fame, yet he has been content to obey without question those who have directed the affairs of the Church. The spirit of the latter-day cause has ever filled him.

The Apostolic ministry of President Grant, dating back to 1882, is one of constant industry. He has visited and helped every corner of the Church. He has used every opportunity to bear witness to the restoration in this day of the Gospel of Jesus Christ. Among the many commissions that he has well fulfilled, he spent two years in Japan, where he opened the mission, and three years as President of the European Mission. His genius and devotion gave fixity and strength to the Young Men's Mutual Improvement Association. In numerous other activities, civil and ecclesiastical,

he has been a constructive force. His personal example has encouraged others to give of themselves; but he has always made it possible for others to exercise their own initiative. He has led by encouragement rather than by direction, as a wise and loving leader should do.

The ten years since Heber J. Grant became President of the Church is a period of steady and rapid progress. Every Church activity has been strengthened and made to conform more completely to the genius and present needs of the latter-day cause. In spiritual power, as well as in numbers, the Church has gained greatly during this decade. The value of President Grant's leadership is unquestioned. When in the exercise of his holy office, he speaks as one having authority; and his prophetic power is clearly manifested. He stands worthily by the side of the mighty men who have led the Church in this last dispensation.

The Latter-day Saints are grateful for the leadership of President Grant, and for the evidence of divine guidance in the raising up of powerful men for every need and period of the Church. May our living leader and prophet long be preserved in health and strength.—W.

A DECADE OF PROGRESS

THE COMPLETION on November 23rd, 1928, of ten years of Church administration under President Heber J. Grant, suggests that a decade is a convenient unit for the measurement of progress.

During this period, the Church has grown with astonishing rapidity in membership and activities. The *Millennial Star* does not have at its command final and exact statistics, yet the following few statements, safe approximations of actual conditions, indicate well the progress of the Church.

Baptisms in 1918 were 14,761; in 1927 they numbered 20,971, an increase of one-fifth—and 15,963 children were blessed in 1918, while 19,209 were blessed in 1927.

Since April, 1918, there have been organized 26 new stakes, bringing the total up to 101; and 183 wards and independent branches, bringing the total up to 1,012.

Three temples, two under construction in 1918, have been completed and dedicated.

Several new missions have been created; a missionary home for departing missionaries has been established, and the amount of money expended for the maintenance and operation of missions (including the erection of chapels) has increased two and a quarter times (amounting now to about £154,000); the number of missionaries in the field has, also, been substantially increased.

The auxiliary organizations have systematized and extended their work: The Relief Society has become a training school for

womanhood as well as a relief agency; the Sunday Schools, under Priesthood direction, are now the theological schools of the Church; the Mutual Improvement Associations have become the schools of applied religion, and through the development of Bee Hive and M Men work have found new opportunities for serving youth; the eager growth of the Primary Associations is indicated by the establishment of a Children's Convalescent Home; a recreational program for the Church has been formulated under M. I. A. supervision; and in other ways the auxiliary organizations have moved forward.

Ten years ago four temples were in operation; to-day seven are available to the people; then, one company received daily the ordinances of the House of the Lord; now, several companies, as high as six, may be served daily in each temple. A Genealogical Index Bureau has been established which prevents duplication of temple work; the Genealogical Society of Utah has extended its activities, particularly in the field of genealogical research.

The Church seminaries, supplementing secular with religious education, have increased from a handful to over seventy; the Brigham Young University has quadrupled its collegiate students; and the expenditures for the support of Church school education has been increased more than fifty per cent., reaching in 1927 about £160,000.

The expenditures for the construction of meeting houses have increased two and one-half times.

The appealing history of the Church has not been forgotten: The Hill Cumorah, repository of the plates from which was translated the Book of Mormon, and the home of David Whitmer, in which a part of the translation was done, and in which the Church was organized, have been purchased; and a monument to the Three Witnesses to the Book of Mormon has been erected.

The expenditures from the tithes of the people have increased one and one half times.

Numerous other evidences of progress could be quoted, but space does not allow. The Church has assisted to its full ability every movement for human betterment.

The Lord has blessed His people; they are prosperous; the future never looked brighter; but above all, faith is strong among them, and they are more obedient to the laws of the Gospel; the Church is a living, virile, growing institution, moving towards its destined end.

We are grateful.—W.

"MY PHILOSOPHY OF LIFE"

Professor Alfred Osmond, whose poem, *The Exiles*, delighted the Latter-day Saints two years ago, has set forth in his

new book, *My Philosophy of Life*, the principles by which he interprets the universe and seeks his happiness. This glimpse into a fellow being's soul is interesting; for every man, perhaps unconsciously, has constructed for himself a life philosophy, really a religion, which determines his actions.

Professor Osmond's life philosophy is robust and optimistic, and based upon the Gospel of Jesus Christ. The book is refreshing reading. The chapters deal with the physical, the sexual, the intellectual, the social, the moral, the æsthetic and the spiritual natures of man; and at the end are twenty-one of the author's "best poems." At the close of the chapter on "The Moral Nature of Man," Professor Osmond says:

Saint Augustine in his great book, *The City of God*, says that man has but two enemies—*sin* and *death*. Christ conquered death and is to lead all men from the darkness and the silence of the grave. But He did not conquer sin. Why not? Because He wanted to give man a rational and religious mission in life. Man is in the world to fight against evil, to battle against the forces that he cannot destroy. He must, however, continue to fight with the fearlessness of a soldier who voluntarily exposes his body to the shot and shell of his ruthless and relentless foe. If he does not do this, evil will become more and more insolent and aggressive. If evil can conquer the world, the terms of peace that he will dictate will involve the complete destruction of the whole human family. No quarter will be given; no prayers will be of any avail. Evil is so hideous and hateful, so brutal and barbarous, that he laughs to scorn the piteous pleadings of the helpless, and the modest and manly petitions of the strong. He is ten million times worse than death. Death can only destroy the *body*, but evil can kill the *soul*. Death has been conquered by Jesus Christ, but evil is still marching forward at the head of his hosts. His crimson banners are unfurled and are waving over every land and sea. I hope and pray that we shall have the strength and courage to check his marching hosts. If it is decreed by the wisdom of Heaven and the laws of human life that we cannot destroy him, God grant that we may have the moral integrity and the fearlessness of faith that will prevent him from conquering and destroying *us*.

—W.

LECTURE TO COSMOPOLITAN DEBATING SOCIETY

"The Philosophical Basis of 'Mormonism'" was the subject of a spirited lecture delivered by Mission President John A. Widtsoe, on Sunday, November 11th, before the Cosmopolitan Lecturing and Debating Society, at Mechanic's Hall, Nottingham. More than four hundred interested listeners were present and heard the fundamentals of the Gospel explained. The speaker answered many questions, after which a general discussion followed. President Widtsoe spoke also at the Nottingham Branch services in the evening.

AN EVENTFUL THREE MONTHS

(*Concluded from page 743*)

The Malvern Hills, a low range of mountains in southwestern England, are known for their soft beauty and varied hue. They skirt the region of Worcester and Ledbury. On one of the higher peaks, known as Herefordshire Beacon, lie the ruins of an ancient fortress or military camp, supposed to have been built and occupied by the ancient Britons of Siluria, and to have fallen before the sweeping onslaught of early Roman legions. To this historic place of solitude the brethren retreated on May 20th, to counsel together, and with the Lord, for the purpose revealed by the following May 20th entry in the journal of Brigham Young:

Brothers Woodruff, Richards and myself went on to the top of the Herefordshire Beacon, where, after prayer, we held a council and agreed, that since we had obtained £250 from brother John Benbow, and £100 from Brother Kington towards publishing the Book of Mormon and Hymn Book, I should repair immediately to Manchester and join the brethren appointed with me as a committee, and publish 3,000 copies of the Hymn Book without delay. It was also voted that the same committee publish 5,000 copies of the Book of Mormon, with an index affixed. I started for Manchester (accompanied by Elder Kington a short distance) and went to Wolverhampton.

Brigham Young reached Manchester on May 23rd, calling, *enroute*, upon Brothers George A. Smith and Theodore Turley who had been labouring with success in Burslem and the Potteries generally. Elder Turley had only been released from Stafford jail on May 9th, "where", quoting Joseph Smith in the *History of the Church*, "he had been confined since his arrest on the 16th of March last, at the instigation of John Jones, a Methodist preacher, on the pretense of a claim arising under a partnership with another man fifteen years ago, before he left England; but the real object was to stop his preaching. He was without provisions for several days, but the poor Saints in the Potteries, on learning his condition, supplied his wants, some of the sisters actually walking upwards of twenty miles to relieve him. He preached several times to the debtors, was visited by Elders Woodruff, Richards, George A. Smith, A. Cordon and others, and was dismissed from prison on his persecutors ascertaining their conduct was about to be exposed. This rather encouraged than disheartened the Elders, as I had told them on their leaving Nauvoo, to be of good courage, for some of them would have to look through grates before their return."

The decision of the "Beacon Council" was approved by the other brethren as they were informed of it, and arrangements were quickly made for the printing of the Book of Mormon. The work of collecting and arranging the Hymn Book also progressed rapidly.

A company of emigrating Saints was instructed and organized by Brigham Young and Heber C. Kimball on June 1st. This note appears in the *History of the Church*:

Saturday, June 6th: Elder John Moon and a company of forty Saints, to wit, Hugh Moon, his mother and seven others of her family, Henry Moon (uncle of John Moon), Henry Moon, Francis Moon, William Sutton, William Sitgraves, Richard Eaves, Thomas Moss, Henry Moore, Nancy Ashworth, Richard Ainscough, and families, sailed in the ship *Britannia* from Liverpool for New York, being the first Saints that have sailed from England for Zion.

The Moon family and their connections, it will be remembered, were brought into the Church under unusual circumstances by Heber C. Kimball on his previous mission.

Meanwhile Elders Woodruff and Richards continued their labours in the Herefordshire region. The work is summarized by Wilford Woodruff in a letter to America:

We have held two conferences of late in the south of England where I have been labouring; the first was held at the Gadfield Elm Chapel, in Worcestershire, England, June 14th. Elder W. Richards was with me; we had an interesting time; we organized twelve churches, and transacted much business; the other was held on the 21st of June, at Stanley Hill, Herefordshire, England. Elder Richards and myself conducted the meeting, or conference, with the help of God; and I never saw more business executed in one day, than on this occasion. We organized twenty churches; ordained 4 Elders, 7 Priests and 4 Teachers; baptized 10, confirmed 20, and blessed 20 children, besides a multitude of other business, and broke bread to several hundred Saints, etc. The work had been so rapid, it was impossible to ascertain the exact number belonging to each branch, but the whole number is 33 churches, 534 members, 75 officers, viz.: 10 Elders, 52 priests, and 13 teachers, all of which had embraced the work in less time than four months in a new field which I have opened in Herefordshire, Worcestershire and Gloucestershire, and the Church now in that place numbers over six hundred; and the work never in a more prosperous state in that place, than at the present time. I have no doubt but what the churches in that place will soon number one thousand souls.

CONFERENCE TIME—JOSEPH FIELDING'S RELEASE AS PRESIDENT

The July 6th conference was held, but not in Preston as had at first been planned. Members of the Church were numerous in Manchester; the *Millennial Star* office was there, and that city was centrally located for the branches. It was early decided to hold the conference there. Carpenter's Hall, which would seat approximately fifteen hundred persons, was previously hired for regular meetings at a cost of £100 per year. There the conference convened and proceeded in order. Parley P. Pratt was chosen to preside. The other Apostles, with the exception of Orson Pratt, were in attendance. Well over twenty-five hundred members, and about eighty branches, were reported. Priesthood ordina-

tions were recommended. The work of the publishing committee was approved, and the Hymn Book was unanimously accepted.

The call was sounded for volunteers to give their entire time to the ministry. Besides the missionaries from America, about fifteen of the local brethren offered their services, which were gladly accepted and used to advantage.

President Joseph Fielding and his two counselors, Willard Richards and William Clayton, were released from the duties of presidency, to enable them to give more time to the traveling ministry. Their labours in that capacity, extending over more than two years, were accepted and commended. This action left Brigham Young, as President of the Twelve, in charge of the Mission.

On the day following, a meeting of Church officers convened in the council room of the *Star* office, Oldham Road, Manchester, where missionaries were assigned to Scotland, Ireland, Newcastle-on-Tyne, Sheffield, Lancaster, and other territory in which they had already laboured.

There were fruits in abundance to show for the labours of those eventful three months. The recommendations of the April conference had been fulfilled. The success enjoyed, if one may presume to analyze it, is attributable to at least three factors: First—and always—they were dependent on the Lord, and received and accepted His direction. Second, when there was a job to be done, they did it, put it behind them, cleared the board, forgot it, and tackled the next problem. Third—also important—they followed up their work. Can you imagine withdrawing missionaries from the Herefordshire region when the work had only been fairly started there? Can you imagine skimming over territory once—and expecting results? No selling enterprise could flourish with such slip-shod methods.

It appears that the lesson to be learned from the "eventful three months" is this: Be business-like, and use business-like methods—even in the work of the Lord.

BOOK OF MORMON STUDIES*

MEN will be judged by their motives—and by their motives their success is largely determined. This truth is well illustrated in Alma, chapters 43 to 48, inclusive, which are to be considered for this lesson. These chapters are largely filled with another account of wholesale fratricide, with which the Book of Mormon abounds. The motives of the two people—the Lamanites and Nephites—are contrasted in the eighth and ninth verses of chap-

*Lesson 23 of the Relief Society Course of Study—for use on the first lesson night in December.

ter forty-three: His—the Lamanite leader's—designs were to stir up the Lamanites to anger against the Nephites—to bring the Nephites into bondage.

"And now the design of the Nephites was to support their lands, and their houses, and their wives, and their children, that they might preserve them from the hands of their enemies"—and preserve their rights and liberty and freedom of worship.

The contrast is as night to day—good to evil.

Further reading shows that the Nephites were ever victorious and prosperous so long as they were impelled by these worthy motives. May we learn by this to judge our fellowmen—if we must judge at all—by their motives. May we learn further that so long as our innermost motives are righteous and unselfish, our labours shall be rewarded!

QUESTIONS

1. Discuss the disastrous consequences of seeking power and unrighteous dominion, as illustrated in these six chapters.
2. Read and discuss verses 3, 4 and 5 in chapter 44. How have these principles worked out in the history of our Church? They are in operation to-day and in this land. How?
3. Chapter 45 tells of Alma's disappearance, much as Moses of old. What questions did he ask his son Helaman before intrusting him with the sacred records? Why were they—and are they—fundamental?
4. What was the standard raised by Moroni? What covenant did the people of the Church of God make with the Lord? See chapter 46.
5. The Lamanites, under Amalickiah's leadership, feared to fight the Nephites. Why? Why do the wicked ever fear the righteous, even though the former are stronger in number?
6. What qualities made Moroni the outstanding character of the Nephite nation?

FROM THE MISSION FIELD

Bee Hive Hallowe'en Party: To raise funds for their Bee Hive Swarm, the Liverpool Branch Bee Hive girls gave a very successful Hallowe'en party at Durham House, Liverpool, on Tuesday, October 30th. Games, refreshments and many ghostly experiences were greatly enjoyed by all who attended. On this night entrance was gained through the *basement.*

Branch Conferences: Of the Blyth Branch, Newcastle District, on Sunday, November 4th. Members of the Sunday School forcefully portrayed "The Sanctity of the Lord's Supper." District President Charles E. Alsop, Elder A. Fenton Smith and local Brother William G. Anderson were the speakers.

Of the Hyde Branch, Manchester District, on Sunday, November 4th. President J. Rulon Doxey, Elders Alma R. Wakeling, Lysle P. Monson, Hector P. Sadler and local members discoursed on the

theme "The Gospel and Health." A splendid report of the conference appeared in the *North Cheshire Herald.*

Doings in the Districts: *Hull*—The Gainsboro Branch Cycle Club entertained on Thursday, November 8th, with a social and supper in the meeting hall.

Leeds—A "Country Dance", under the auspices of the Bradford Branch Building Society, was held at the Hunslet Memorial Hall, East Brierley, on Saturday, November 10th.

Nottingham—A District Priesthood meeting was held on Saturday, November 3rd. On the following Monday the missionaries gathered in their monthly report meeting.

Scottish—At a baptismal service on November 8th, two persons were baptized and confirmed. Elders Kelvin A. Baldwin, Reese R. Parker, Melvin L. Condie and President George W. Romney officiated in the ordinances.

Lantern-slide lectures given by Elder Alvin G. Pack in Alloa, Aberdeen and Glasgow have been received with much interest by friends and investigators. Several hundred people have taken "trips" across the plains into Salt Lake Valley, and have seen the scenic marvels of Utah. Reporters from the *Daily Press and Journal* and the *Daily Express* were in attendance and gave much favourable comment on the lectures. Every audience has been enthusiastic in its praise of the truths of "Mormonism" so vividly presented.

On Tuesday, November 7th, the Glasgow Relief Society held a sale of work.

Sheffield—At a baptismal service held in the Latter-day Saints' Chapel, Pitsmoor, on November 3rd, two persons were baptized by President Cecil B. Kenner, and confirmed by President Kenner and Elder Merlan G. Wood.

A Sunday School was organized in the Woodhouse Branch, at a cottage meeting held under the direction of President Cecil B. Kenner, on November 7th. This organization is the result of the untiring labours of Sister Alice A. Maybury and others.

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LIVERPOOL

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